

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 2.

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Vol. IV.

MISSIONARY STATIONS.

GEOGRAPHICAL LIST OF PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD.

(Continued from page 5.)

MEDITERRANEAN.

In this Division of our Survey, we enter on a scene far different from that which we have just left. We have here seen man—wild and savage—struggling, under the influence of the Gospel and guided by the instruction and example of his more enlightened brethren, through the first gradations of civilization, into the blessings of social and religious life. Here—along the northern shores of Africa, and the southern coasts of Europe; and all through the vast continent of Asia, the centre of whose western boundary pushes into these seas—we see TWO THIRDS OF THE HUMAN RACE prepared, by the knowledge and the increasing love of letters, to receive every measure of instruction which Christians can communicate to them, by education and the rapid and powerful influence of the press.

The importance of the Mediterranean, as a medium of access to a considerable portion of the great scene of action to which we have just alluded, will be felt by all who duly appreciate its situation and its present circumstances. "Examining a Chart of the Mediterranean," says Mr. Jowett, "I was struck with observing, that, if the line of the surrounding shores (including the Black Sea) were spun out in length, it would encircle half the globe—180 degrees. And these shores communicate with solid continent: scarcely any part of them is at a greater distance than three weeks' sail: not to mention the numerous Islands." It is impossible indeed, to read with attention the documents which we have had it in our power to communicate

during the last year, without being struck with the importance, in the scheme of Christian exertions, of this Inland Sea.

The Missionary Institutions, at present in action on this field of labour, are the Church Missionary Society and the London Missionary Society. The Malta and the Smyrna Bible Societies are coming powerfully in aid of the great object. We hope to see similar Institutions rapidly multiplied. The journeys of Mr. Jowett and Mr. Burckhardt; and a further journey of this last gentleman, which terminated in his lamented death; with the travels of Mr. Jowett in Egypt and elsewhere, on which he has just entered—all these will contribute to place this sphere of Christian labour in its just point of view. Dr. Pinkerton is about to pass through the Mediterranean, in his way back from this country to Russia; and we are well assured that his tried intelligence and zeal will greatly help forward the cause of Christian Truth, and that his communications will more than ever convince us of the wisdom of directing our exertions to those quarters.

MALTA.

A British Island in the Mediterranean, containing, with the neighbouring Island of Goza, about 110,000 inhabitants. These are chiefly natives, and of the Roman Catholic religion. In 1810, and some years before and after that period, there were generally 40,000 foreigners in the island; of whom 12,000 were Greeks, and 6000 or 7000 Jews. The Greeks are reduced to a very small number; and the Jews to 15 families, consisting of 60 or 70 persons—1815.

William Jowett, Dr. Cleardo Naudi,
Isaac Lowndes.

CONSTANTINOPLE.

The chief city of the Turkish Empire—its situation and appearance peculiarly grand; but the buildings disappoint expectation, on a nearer approach—the walls are washed by the Sea of Marmara, separated from the Black

Sea by a narrow strait of a few miles long: inhabitants computed at 400,000: of whom 200,000 are Turks; 10,000 Greeks; and the remainder, Jews, Armenians, and Franks—1818.

James Connor.

NORTHERN ASIA.

In passing from the Black Sea to the almost boundless Steppes of Northern Asia, the language spoken in the newly acquired Provinces of Russia, through which the traveller will take his course, may remind him of that great Kingdom which he will leave to the southward. Though not yet prepared to receive Christians in the capacity of Teachers of Religion, Persia gives many encouraging indications, that the delusions of the False Prophet are losing their hold on the minds of the acute and intelligent, who have had the evidences and the character of Christianity brought into their view, by the able discussions among them of the late Henry Martyn, and by the copies of the New Testament to which the labours of that distinguished man have given them easy access. It has been said, that a Divan assembled, by direction of the Prince Royal, at Tebriz, had decided that Christ was a true prophet, that the laws contained in the Gospel are just, and that it is unlawful to blaspheme these laws; it is added, that these decisions have received a legal form; and that the Prince, in consequence, punished one of his domestics for insulting a Christian. If these statements should prove to be correct, we may anticipate, at no remote period, a free entrance for Christianity into that kingdom. In the mean while, the Russian Bible Society and the Edinburgh Missionary Society are availing themselves of the various means of sending the New Testament and Tracts into Persia; and the Church Missionary Society is supplying Tracts, and has in view the translation of the Old Testament into Persian, and the establishment of the Mission with the ultimate reference to that kingdom.

In addition to the exertions in behalf of the Heathens and Mahomedans

of the Russian empire which are made by Russian Christians themselves, the United Brethren have long made some attempts among the Calmuck Tartars; and have been followed, in other quarters, by the Edinburgh and the London Missionary Societies.

HARASS.

In Russian Tartary, in the Government of Caucasus, between the Black and Caspian Seas.—1802.

Alexander Paterson, James Galloway.

ASTRACHAN.

A City in Russian Tartary, at the mouth of the Wolga, near the north-west shores of the Caspian.—1814.

Rev. Mr. Glen.

John Mitchell, John Dickson.

ORENBURG.

In Russian Tartary, the Capital of the Government of Orenburg, to the northeast of the Caspian, the great thoroughfare from Siberia to European Russia.—1814.

C. Fraser, G. M'Alpine.

Walter Buchanan, a Cabardian.

IRKUTSK.

In Siberia, Capital of the Province, West of Lake Baikal, upwards of 400 miles E. of St. Petersburg, about 12,000 inhabitants, the chief mart of the commerce between Russia and China, the See of an Archbishop; and the seat of the Supreme Jurisdiction over Eastern Siberia.—1817.

Edward Stallybrass, Cornelius Rahmn.

SAREPTA.

In Russian Tartary, near Czaritzen, on the Wolga.—1765.

J. G. Schill, Christian Huebner.

THIBET.

We have taken Thibet as a separate Division in this survey, rather in the prospect of what it is likely hereafter to become, than for its present importance in the History of Missions. If a firm footing should be gained for Christianity in this country, it will open an access into Chinese Tartary, and into China itself, not at present enjoyed; and there are more indications of an ultimate Christian influence on Thibet, than have been before known. No Station is, indeed, as yet obtained in the country itself; but as the Church

1819.]

Missionary Society has an intelligent missionary occupied in pursuits which have reference solely to the future good of Thibet, we have placed his Station under this head, though only on the borders of the country.

TITALYA.

the northern part of Rungpore, on the borders towards Nepaul.—1816.

CHINA:

This great empire, the most remarkable on earth in respect of the extent of its population and the singularity of its manners, has been for many years the seat of the Roman Catholic Missions. It is said, indeed, that the light of the Gospel penetrated into this empire, particularly into its northern parts, as early as the seventh century. In the fourteenth century, Missionaries, who had been sent thither by the Roman Pontiffs in the century preceding, established a number of Christian churches. In the sixteenth and seventeenth centuries, when the Church of Rome made such vigorous efforts to repair by accessions from the Heathen losses which she has sustained by reformation, China, and the countries connected with it by affinity of manners and language, became, to her missionaries and their constituents," the words of Mosheim, "an object worthy of their pious zeal and just ambition." The different Orders of the Romish Church crowded, accordingly, to these parts. The Jesuits, however, took the lead; and, by their sagacity, intelligence, and zeal, gained almost unbounded influence in the empire. Multitudes assumed the profession of Christianity: but it was a Christianity half Pagan; for the priests, in order to triumph over the prejudices of the people, allowed their converts to retain the profane customs and absurd rites of their Pagan ancestors. In the beginning of the eighteenth century, Christianity was expelled from Japan; and the rigorous exclusion of it from the islands is enforced to this day. The state of the Romish Missions in

China has been long very precarious. We sometimes hear of their great success; and, at others, of bitter persecutions, said to have been endured with a constancy, and even heroism, which would bespeak the powerful influences of religion on the sufferers: but the reports are so uncertain, that little distinct information can be collected from them.

Protestant Christians have, of late years, awakened to the magnitude of this sphere of labour; and, while the jealousy and vanity of a fifth, at least, if not a fourth of the human race, shut out Christians, with contempt, from free intercourse with their countries, these Christians have begun to avail themselves of a language spoken and written by this immense portion of mankind, in order to diffuse among them those SILENT BUT IRRESISTIBLE MISSIONARIES—the Lively Oracles of God. A language the most singular upon earth, in its construction, and supposed to be so difficult that any knowledge of it was limited among Europeans to the curiosity of a few learned men and to the imperious necessities of commercial intercourse—this language has been conquered by the zeal of Christian Missionaries, and is now rendered tributary to the service of their Heavenly Master.

In this learned and arduous labour the Baptist Missionary Society and the London Missionary Society are actively engaged. Dr. Marshman and his co adjutors at Serampore, and Dr. Morrison at Canton, with his able fellow labourer Mr. Milne at Malacca, are bringing China and Europe into a more strict and noble union, than could ever be accomplished by commercial negotiations or political embassies.

CANTON.—1807.

Robert Morrison, D. D.

INDIA BEYOND THE GANGES.

Major Rennel has suggested a more scientific division of India than that, formerly in general use, of "India within the Ganges" and "India beyond the Ganges." But as his divis-

ion is into smaller portions, and marked by less striking outlines, it will best answer the purpose of our Survey to retain the old division; premising only, that the western boundary of "India beyond the Ganges" does not extend beyond the eastern boundary of Bengal.

This division comprehends that part of the Continent of Asia which lies between China and Hindoostan; frequently called the Farther Peninsula of India, in contradistinction to the Hither Peninsula. It contains the great Burman Empire, Malacca, and Siam; with the smaller States on the eastern side of the Peninsula.

In the whole of this division there are, as yet, but two Missionary Stations.

RANGOON.

The Chief Sea-port of the Burman empire, about 670 miles S. E. of Calcutta.

Adoniram Judson, George H. Hough,
James Coleman, Edw. W. Wheelock.

MALACCA.

The Chief Town in the Peninsula of Malacca. 1815.

W. Milne, C. H. Thomsen.
W. H. Medhurst, John Slater.

Appointed to this Station, or to Canton,
Samuel Milton, Thomas Beighton,
John Ince.

(To be continued.)

PROGRESS OF TRUTH AMONG THE HEATHEN.

Faith cometh by hearing—But how shall they hear without a Preacher? And where can Preachers be found to proclaim the glad tidings of salvation to six hundred millions?

The following, among many others, are encouraging proofs that God will raise up preachers, and that the heathen will yet hear the Gospel from the mouths of their own countrymen, and believe.

Shree-Krishn-Pala, a *Native*, writes thus to Mr. Skinner: "You will know my supplicating letter. Through the love of God, the grace of the Lord Jesus Christ, and the gift of the Holy Spirit, we are all well: you will be informed of this. More particularly: At the festival held at Sadoolla-poor, I read the 15th chapter of the 1st Corinthians, and explained it in order. But the Brahmuns disputed a-

bout the doctrine of the resurrection, and asked, 'Are our shastras, then, false?' To this I answered, 'Oh Brahmuns! hear this comparison: the corn which you sow is not quickened, except it die; and that seed which is sown, the same springs up: how then can you imagine, that, after eighty lacks of transmigrations, you will be again born in the human shape, and that during these births you will be jackals, dogs, &c. How can this be? Therefore your own observation devours your shastras. The doctrine of the resurrection is not found amongst you; but now it is for the first time made known; and the resurrection through our Lord Jesus Christ is now published through the four quarters of the world. If you believe in the death and resurrection of the Lord Jesus Christ, you will obtain salvation; but if you do not, in no other way, in no other refuge, can salvation be obtained. This which I have told you is the true method of redemption. Before many other people I proclaimed the doctrine of the death of Christ, and gave away many tracts and books.

"Secondly. At the festival of the new moon in Jishta,* at Raina kela about 10,000 people were assembled. I proclaimed in the midst of them the news of the death and resurrection of the Lord Jesus, and gave away books; but being fatigued, I sat down under a very large tree, where many people came and inquired what the books were, which I was giving away. I said, 'O! brethren! permit me to quote a verse which is current amongst you—

The vedas, the sages, the sects, the law-books
Are all full of contradictions—
The way of the Great One, that must be followed.

Therefore, brethren, who is this Great One? Amongst you there are three sects—the Shaktas, the Shivyas, and the Vishnavus; but in these three sects not a person is to be found, of boundless truth, compassion, and mercy. Yet in our Lord Jesus Christ

* Part of May, and part of June.

[June 19.]

These three qualities are comple; he the Great One: and therefore I confess him, and, despising cast, family, and honour, him I follow. He who believes in him shall inherit everlasting life; but he who believes not must endure everlasting misery.' After I had said these words, some persons objected; but the Musulmans defended me. Others said, 'His words are right; for without perfect truth, compassion, and mercy, no one can be a Saviour.' But I cannot in a letter write every thing. I have written this for your information. This: Date, 1st June."

In a letter from Tarachund, a Native at Serampore, he says—"My former religious guide came to me, accompanied by other Brahmins: one of them bears the title of Bhuttacharya.* I read to them a new tract, and conversed against their symbolical worship, and asked them, 'Since God freely gives us life, how can he be pleased with grass and flowers? It must be treating him with derision; the service of God can never be performed without sanctification of body and soul. The body cannot be sanctified by incantations, nor by any thing short of keeping it from evil; the hands cannot be pure, but by keeping them free from hurting, stealing, &c.; and the soul can be sanctified only by the Holy Spirit.' The Bhuttacharya admitted, that true worship was mental, not corporeal, and, therefore, could not be accomplished; adding, 'All you say is very clear.' At the same time I read the 50th Psalm, and showed our friends, that the blood of bulls and goats does not sanctify men, but that that sacrifice does, in which Christ offered his innocent body and soul unto God. 'Jesus, whom you speak of,' said the Bhuttacharya, 'is the only Saviour.' Whilst he thus agreed to all I said against idolatry, a person of the writer cast asked him, 'Is, then, all our worship false?' He replied, 'Would you have me say it is true?'"

* A head priest.

Sebuk rama labours at Calcutta: the following is extracted from one of his journals:—"Some time back, early in the morning, Joogula dasa-udhikaree, a Brahmun, called on me, and said, 'I am come to have a sight of you.' I answered, 'Why come to look at me? I am a sinful man; there is nothing good in me.' He answered! 'But you are Jesus Christ's man, and I am come to hear the words of our Lord, the Saviour; I very much like to examine my mind by those words.' I then explained to him the words in the third of Matthew, 'Repent ye, for the kingdom of Heaven is at hand.' He wept much, and said, 'Our works are all hypocritical, but the Lord Jesus Christ is very true, and his words are very right. I do believe in him, that he is the true Saviour; and I now see that I am a great sinner.' He immediately went and brought his image, made of eight different metals: it weighed about sixteen pounds; it had a golden necklace and poita; and had white garments. I asked him for this image. He said, 'I do not want it any more, nor will I any more serve these things; I give it you, that you may do whatsoever you like with it.' I told him I was desirous of sending it to England. This man now took up his abode with me. Two days after this, a number of persons called, and in my absence asked Joogula what he was doing here; he said, 'I do not like you now: I have found the true Saviour, and I desire to be his follower; for many have been dragged into hell by my hand. I now merely wish to save my soul, for I know that there is no other way of salvation. I wish to fly from this dangerous idolatry.' They then left him; but, after some days, certain Brahmins came, and told him that his temple was about to be broken down, and that he had better bring back his gods. The temptation was too strong for him; and, after living with me fifteen days, he went away, but promised to return."

Tarachund thus writes to Mr Ward:—"No one, as yet, has

been called or baptized; but I see the appearance of Christ's kingdom, as seeds just springing from under the earth; which, by the grace of God, will, by and by, produce plants; and, as 'April showers bring May flowers,' so, when the Lord will rain his grace, the fruit of all his words shall be brought forth. Christ's name and Christians are at present as ordinary, as extraordinary heretofore. I trust you never forget me in your prayers."

Brother Hale, in a letter from Dum-Dum, says, "The native brother, Ram-mohun, is labouring here, I hope not without success; for the worship is well attended by the women from the barracks; some of whom, under a sense of sin, cry out, 'What must I do to be saved?' When I attended worship, Ram mohun was pointing them to the Lamb of God, that taketh away the sins of the world. He seemed much in earnest; and they were all attentive, and much affected with the exceeding love of Christ. He also visits several villages and the lines. I have reason to hope, that he is in a way of much usefulness."

In a letter dated the 26th of May, Tarachund thus writes from Vasavariya:—"Yesterday I had such a vast number of hearers, that my house could not contain them; and we sat on the porch. Some of these inquirers prayed at night, in the name of Jesus Christ, as boldly as Christians do; which is indeed an encouraging prospect."

Two baptized Hindoos have died lately at Calcutta, respecting both of whom there are hopes that they "died in faith." Brother Peters, a *Native Preacher*, has also given us an account of the happy death of his sister, Catchkatoon De Silva, in Calcutta, a member of the Church. It appears that she was about twenty-six years of age. Her husband died in the faith, about six years ago; since which time, she has been a widow. "When I arrived at Calcutta from Balasore," says Brother Peters, "she appeared very well in health, and very attentive to her Christian duty; but, after a few

months, she was taken ill of a fever, and employed a Bengalee physician. She was unwilling to take English medicine, but begged me to pray for her soul and body. She said she was well in mind, and prayerful in heart. The physician declared that she had the dropsy. I exhorted her to trust in the Lord: she said, 'I have only Christ to trust in and stay upon.' In another week, I heard that she was very ill, and was no more able to get up from her bed. I and Mr. Petrusse went one day to see her; we found that she knew the true foundation, and would say, 'This I know, that if Christ is not my dependence, I have no other; if I perish, I will perish at his feet. My trust is in the Lord.' In answer to a question, she said, 'I am not able to kneel down, but God enables me to pray in spirit.' She said, 'Oh, my dear brother, I am a great sinner, but I fully trust on Jesus for my salvation?' I said, 'Do you think Jesus Christ is able to save you?' She said, 'O yes, O yes, he can save; he has saved already many whose names are recorded in the Bible.' She added, 'When I am weak, then am I strong.' I said, 'Are you strong in faith?' She said, 'Through grace,' and begged me to pray. On Tuesday, July 15th, I went to see her, and found that she would very soon leave us; but she opened her eyes, and said, 'My mind is toward my Saviour, and he is near me; I am not able to speak; my soul is struggling to get free;' but soon added, 'I have no fear, I am safe in the bosom of my Saviour;' and again, 'I long to be gone, and to be with Christ, which is far better;' and further, 'If he is mine, all will be well.' In the evening, while I was in the chapel, I heard that, at the time of her departure, she spoke comfortably in the presence of her mother, and gave up her soul into the hands of Jesus Christ, repeating these words, 'Jesus help me! Jesus help me!'"

A Missionary from Dacca writes: "I set Rama-prusad to work immediately after his arrival. The first Sabbath he preached here, our congrega-

tion amounted to forty; mostly respectable Greeks and Armenians, with a few persons of cast; few, if any, of whom ever heard a sermon during their lives before. They understand Hindee well. I observed some of them in tears; all heard with the most profound attention; and on their departure shook Rama-prusad heartily by the hand, using the term *Sawas*.* The Greek priest, particularly, expressed lively joy at seeing, for the first time, a converted Hindoo preach *Jesus Christ according to the Scriptures*. On his departure he said, 'Solomon says there is nothing new under the sun; but I have seen a new thing to-night, an idolater preaching Jesus Christ in a manner which has not only amazed, but charmed my heart. I have, therefore been blessed to-day.' Others went up to the desk, after sermon and thanked Rama-prusad, addressing to him many encouraging expressions. The week following, I received a letter of invitation to send the Hindee preacher to Narayunagunj, about a day's walk from Dacca; where he preached to a number, all of Greek extraction; and afterwards to above one hundred and fifty natives, assembled in the bazar; none of whom ever heard preaching in the name of the blessed Jesus before; they all heard with pleasing attention, and, after sermon, entered into pertinent converse on the doctrines of the gospel; nor have the brethren as yet met with any thing like opposition. Rama-prusad has been to Newari, with the school moonshee, to visit and report the state of the four schools. In these villages he conversed with large parties, who conducted themselves discreetly, and in a friendly manner towards him. Three men arrived here, during the past month, from a very large village, called Vikrum-poora, (who had received gospels about six months before,) to inquire more particularly after the doctrines of Christ, and remained with our brethren two days; after which they returned to their village, (three days' journey hence,) and made their appearance

* Excellent! Excellent!

again in eight days, five or six in number: the additional persons were men of consequence, who came to assist the former in their inquiry: they remained two days; during which period the brethren continued to open the Scriptures to them, night and day.

THE SYRIAN ARCH BISHOP OF JERUSALEM.

Gregorio Pietro Giarve, the Ecclesiastic above described, (who is of the denomination called Jacobites, or followers of St. James,) from a desire to rescue his countrymen from the deplorable ignorance in which many of them are involved, has undertaken a journey into Europe for the purpose of procuring the means 'of establishing a Printing Office on Mount Lebanon, where correct editions of the sacred Scriptures, and other works of religious instruction may be printed,' in the Carshun (or Arabic in Syriac characters,) wherein at present they have only the use of manuscripts; which, besides the difficulty of obtaining an adequate number of copies for the use of a million of people, are subject to numerous variations, through the negligence of transcribers.

Instigated by such truly Christian motives, this Prelate has visited Rome and Paris; but finding it impracticable to procure the funds necessary for such an establishment in either of those places, he proceeded to London; where, we are happy to find, that some gentlemen of the first respectability in the religious public, after having satisfied themselves as to his identity, and the purity of his motives, have commenced a subscription for the purpose of supplying him with a printing press, types, and materials. The archbishop having assured them, that as the Turks allow the Syrian Christians the free exercise of their religion, no obstacle will present itself to the free circulation of religious books. The people are already taught to read; and the clergy would encourage a general circulation of the Holy Scriptures, without note or comment.

We understand that he has consented to assist professor Lee in ex-

amining the numerous Arabic manuscripts at Oxford, in order to ascertain which of them are the most suitable for the purpose of the British and Foreign Bible Society; who have been long waiting for the means of completing an edition of the Bible in popular Arabic, which they have commenced printing from such books as have been already printed at Mount Lebanon, those being considered as most generally acceptable where the Arabic is in the vernacular language.

From the Religious Remembrancer.

NARRATIVE OF THE STATE OF RELIGION

Within the bounds of the General Assembly of the Presbyterian Church, and of the General Associations of Connecticut, New Hampshire, and Massachusetts Proper, during the last year.

The Church of God, that has been bought with the blood of our Lord Jesus Christ, is the most interesting community on earth. With its prosperity and happiness, the Triune Jehovah has identified his own honor and glory. A community so dear to God and so intimately connected with the highest interests of our fellow men cannot fail to command the best wishes and the fervent prayers of all who feel a genuine friendship to the Saviour. 'Tis, therefore, that the General Assembly, confident that the churches under our care feel a deep interest in the peace of Zion, would communicate to them a summary view of the state of religion within our bounds, and of the churches in connexion with us, as shown from the reports presented by the several Presbyteries, and those of the General Associations of Connecticut, New Hampshire and Massachusetts.

We have, perhaps, never, Dear Brethren, been called to address you when we had fewer causes of mourning and grief than at present. But whilst to a very pleasing extent believers honor their profession, by a Godly conversation, and sinners pay a decent respect to the external institu-

tions of religion; yet there are many things to deplore.

That which most tenderly affects our hearts, with respect to those who have publicly professed themselves attached to the Divine Saviour, is coldness and formality in their religious duties; and too much of a disposition to conform to the fashionable customs and amusements of that portion of the community who know not God, and have no love in their hearts toward the Lord Jesus Christ. Such professors seem to have forgotten that their Divine Master distinguished his people by calling them "the salt of the earth" and "the light of the world." A recurrence to the season when first they espoused the cause of the Saviour, and a recollection of the feelings that then agitated their bosoms, the love that inspired their hearts, will happily serve to arouse them to more vigorous action, to increase the ardor of their devotion, and to make them feel a more deep and affecting concern for the spiritual and eternal well being of their fellow men. We would most tenderly exhort those, to whom this reproach can in any measure attach itself, to remember their first love, and to return to it; to recollect with what emotions; on the day of their espousal, they gave their whole soul to the Saviour; and how they exhorted others to come and taste his grace and feel his goodness.

In addition to the cause of humiliation to which we have alluded, we are under the painful necessity of observing, that those gross vices, which have so long been the curse of society, and the disgrace of the human character, still exist, and are practised in many portions of our country.—The excessive use of ardent spirits in many places is yet to be deplored; as well as the profanation of the name and the Sabbath of the Lord. We would however observe, with sentiments of the most profound gratitude to God, that the presumptuous and wanton habit of profane swearing is, to a very happy extent, abandoned by

almost all classes of the community, who have any true respect for themselves. In some places there are also those who waste their health and dissipate their property, and put to hazard the happiness and dearest comforts of their families and friends, by devoting themselves to the demoralizing and iniquitous practice of gambling.

Infidelity, as formerly professed in our country, can scarcely be said to exist. The Arch Deceiver of our fellow men operates *now* by more specious means. He leads men to substitute the *name* of religion for religion *itself*; and would make them contented with the external habiliments of virtue, with a kind of formal religion, not legitimately founded on a knowledge of the grand and sublime doctrines of the Gospel, whilst they are destitute of the power of vital Godliness. Affecting liberality of sentiment—enlarged views—expansive feelings of benevolence—and such ideas of the nature and perfections of God, as would seem to imply, that sin is rather an infirmity than a crime; whilst their hearts are bitterly at enmity with the soul-humbling and self-denying system of the Gospel—“With names of virtue they deceive, and cheat the soul to death.” Insidiously pursuing their designs, they court the darkness and plot against the truth; yet it affords matter of congratulation, that it is the promise of Jehovah, when “the enemy cometh in like a flood, the Spirit of the Lord,” in due time, “shall lift up a standard against him.”

We have the happiness to live in a day, Brethren, when the Captain of our Salvation in a distinguishing manner is marshalling his *mighty host*, and preparing for the moral conquest of the *world*. The grand contest that has been so long conducting, is drawing rapidly towards a termination, that shall be infinitely honourable, both to our glorious Leader, and to those who have fought under his banner. Not a finger shall be lifted, nor shall a devout aspiration heave the

bosom of a single son or daughter of man, to contribute to the advancement or plead for the glory of the Kingdom of the Messiah, that shall not be met with the smiles and crowned with the blessing of God. This remark is justified by the interesting facts that have been presented to the General Assembly in the details of the several Presbyteries. No design has been formed in any part of our bounds to advance the Kingdom of Christ, to extend the knowledge of God, and to promote the best interest of men, that has not been succeeded with the divine blessing. The prayers of God's people are scarcely uttered, before they are answered; and an effort is scarcely made before it is successful. The experience which our churches have thus had of the goodness of God, should stimulate to continued faithfulness and exertion. The rising glory of our Zion cannot fail to command our attention, and inspire our hearts with gratitude.

But to what are we to attribute, under God, this happy state of things? this animating prospect? To the faithfulness of Ministers in preaching the Gospel, the fervency of their prayers, and the constancy of their labors to promote the highest good of their beloved people—To the fidelity and charitable exertions of the professed friends of Christ, exhibited in the numerous institutions of Christian philanthropy and benevolence, that have been organized in all parts of the United States—And to the spirit of Christian liberality with which God has been pleased to inspire men of talents and wealth and influence among us, to give of their property, and throw the weight of their character into the scale of truth, thus advancing the benign system of the Gospel, which is so happily calculated to meliorate the moral condition of man, and to qualify him for usefulness here, and glory hereafter.

It is with peculiar pleasure, that we would inform our dear brethren, in different parts of the Church, that the Ministers of Christ are laboring, with

increasing diligence and success, in the common Vineyard of our Master; and that a very happy spirit of forbearance, tenderness, and harmony generally prevails. That where the grand and distinguishing doctrines of the Gospel, have been most clearly exhibited, they have been attended more or less with the divine blessing. These doctrines have been—The absolute sovereignty of God, in the controul and final issue, of every event, both in the natural and moral Universe—The total moral depravity of the human heart—Salvation, by the free and sovereign grace of God, exhibited through the infinite righteousness and sacrifice of his Son—And the free and unbounded offer of mercy, to *every* guilty descendant of Adam, by which the judgment of God in the destruction of the finally impenitent is vindicated, and their misery and their ruin are chargeable, *wholly*, upon their own *unwillingness* to accept of the merciful provision made in the Gospel. These truths have been accompanied with the divine blessing, and the Spirit of God has graciously visited many of our Churches and Congregations, with his renewing and consoling influences, gladdening the hearts of the friends of the Redeemer, and putting a song of praise into the mouth of those who before were strangers and enemies.

It cannot fail to cheer the heart of every friend to religion and morals, that without an exception the reports of the several Presbyteries represent the cause of evangelical truth as attended with a gradual but uniform success. On almost every section of our church, has God been pleased to bestow some refreshing showers of grace. And although it does not appear that he has, in any instance, displayed such wonders of mercy as in some former years; yet we cannot but indulge the fond hope, that during the last year the accessions to the Church have on the whole been about as numerous as at any former period. The great and permanent interests of religion have undoubtedly, during the

last year, been more extensively secured and promoted than heretofore. But our Heavenly Father has not suffered a whole year to pass over us, without imparting to us some rich tokens of his tender regard, by extending to some of our churches the *special* influences of the Holy Spirit.—The congregations of Bloomfield, Pennfield, and Riga, of the Presbytery of Ontario—Prattsburgh, of the Presbytery of Bath—Ulysses, of the Presbytery of Geneva—Bridgwater, Vernon and Verona of the Presbytery of Oneida—De Kalb, Russell, Blacklake, Stockholm and Hopkinton of the Presbytery of Champlain—Rallston in the Presbytery of Albany—and Aurora of the Presbytery of Cayuga, have all of them been visited with more or less of the *special* influences of the Divine Spirit. In the Middle, Southern, and Western sections of our Church, we notice as places that have been *special*ly visited, Westfield, Jersey City, North Hardiston, Newfoundland, Stony Brook and Long Pond in the Presbytery of Jersey—Columbia in the Presbytery of New-Castle—York and Chester in the Presbytery of Concord—Huron, Florence, Bath and Atwater in the Presbytery of Portage—Waterford in the Presbytery of Erie—several congregations in the Presbytery of Union, and Braceville, Sharon and Geneva in the Presbytery of Grand River. In Percipeny, in Jersey Presbytery, and in several congregations in the Presbytery of West Lexington, have been gathered, to a very pleasing extent, the fruits of past revivals.

In the vicinity of Portage Presbytery, are settled, the Mohawk and Wyandot Indians, on Sandusky river, who have been visited by a member of that Presbytery, for the purpose of enquiring into their moral state and condition, and ascertaining their views and feelings with respect to christianity. The result of this inquiry was highly gratifying, inasmuch as the former appeared willing to have schools established among them, and both were extremely anxious to be made

acquainted with the Gospel. Several among them were supposed to have become the hopeful subjects of a change of heart.

(to be continued.)

EXTRACTS FROM THE SEVENTH ANNUAL
REPORT

Of the Board of Directors of the Theological Seminary of the Presbyterian Church.

The number of students in the seminary, at the date of the last report, was *fifty one*. During the summer session *seven* students were received.

Eight students were dismissed after the date of the last report, and through the course of the summer session; so that the number of students at the close of the summer session was *fifty*.

During the winter session *thirty* additional students were received.

The whole number of students connected with the Seminary in the course of the winter session, was *sixty seven*. The number still remaining in connexion with it is *fifty six*.

At the close of each of the sessions in the year, the Board attended to a careful examination of the students, in which they received entire satisfaction.

The Board with pleasure remark, that the Missionary spirit which has existed among the students of the Seminary, still continues, and appears to increase. Numbers of those who studied in this Institution have, through the year, been actively and successfully engaged on missionary ground in different parts of the United States. And within a few weeks, two of the late students of this Seminary, viz. Epaphras Chapman and Job P. Vinal, have set out, under the patronage of the United Foreign Missionary Society on a mission to the southwestern Indians.

SABBATH SCHOOLS.

From the Report of the Sunday and Adult School Union of Philadelphia, it appears that eighty-four Schools have been added to the list in the course of *twelve months*. The

whole number now on the roll is 129 Schools. These contain 10,550 white children; 377 white adults; 663 black children, and 716 coloured adults; making in the aggregate 12,306 learners, who constantly receive instruction from 1,431 teachers, of whom 631 are males, and 761 females.

The following articles have been printed for the Society:—32,000 premium books; 10,000 copies of a Sunday School Spelling Book; 6,000 alphabetical cards; 3,000 class papers; 500,000 red and blue tickets; 10,000 addresses to parents; 1,000 internal regulations for Sunday and adult Schools; and 1,000 copies of the First Annual Report.

The Report concludes with the following affectionate Remembrance of the Rev. Robert May, whose death we lately noticed.

“Brethren, let ‘us work while it is called to-day.’ Time is short, and much is to be done. Our fellow labourers are leaving us, and entering the eternal world. Many who formerly united their exertions with ours, have been by death called away from the field, and taken to those abodes where they can be useful no longer as instructors, patrons and promoters of Sunday Schools. That zealous minister of Christ, and faithful friend of Sunday School children, who had the honour of introducing the present system of Sunday Schools into the city of Philadelphia, and even into the United States, has finished his labours, and gone to enjoy his reward. The Rev. ROBERT MAY is dead! India—thousands of whose sons and daughters he collected round him, and taught the salvation of Jesus—has furnished his grave. His name will long be revered. His praise is in all our schools. “Babes and sucklings,” children and youth, both in this land and among distant heathens, view him as the best of all their earthly benefactors, and erect to his memory a monument of gratitude and love. His death calls loudly to each of us, “what thou doest, do quickly.”

“Let all who belong to this Union arise and act. The voice which com-

manded Israel to go forward through the wilderness, bids us also advance. Our leader is Emmanuel: our motto, Unity of the Spirit: our aim, the Glory of God. We survey the past, and are encouraged. We cast our eye onward, and the sight animates with new vigour. And as we look upward, faith strengthens, and hope brightens. "The Lord hath done great things for us, whereof we are glad. This God is our God for ever and ever; he will be our guide even unto death. Through God we shall do valiantly. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Blessed be the Lord for evermore."

EDUCATION OF HEATHEN CHILDREN.

It is stated in the Charleston Evangelical Intelligencer that the Ladies in that place have not been backward in imitating the good example of their sisters in Savannah. One hundred and seventy dollars has been raised, (\$150 of it, being an annual subscription) for the support of a Charleston School in India.

The children of two of the Sabbath Schools have begun to cast their little offerings into the treasury of the Lord. From one school, \$18 has already been forwarded in behalf of Cherokee children. The other school will probably raise enough to support a school in India.

A few Ladies have raised \$30 to begin the education of a child, to be named William Hollingshead.

Two benevolent ladies have appropriated \$550, as a fund, the interest of which is to be annually paid for the support of a child in the mission family. By this means one child may be kept constantly in a course of Christian education, and thus a succession of youths brought forward; some of whom there is reason to believe, will become eminently useful. This we

believe, is the first example of the kind, but we flatter ourselves that it will not be the last. We trust these offerings are but the first fruits of a plentiful harvest. Could the inhabitants of this country enter into the feelings of missionaries who are surrounded by thousands of idolatrous children that might be educated at so cheap a rate, we are sure that pecuniary aid would not be wanting. This is a consideration to which we particularly invite the attention of our readers.

NORTHERN VOYAGE OF DISCOVERY.

The following interesting account of the first parley between the navigators in the late Arctic Expedition, and a race of men discovered in Baffin's Bay, is extracted from a narrative of the voyage recently published by Captain Ross. [*N. Y. Advertiser.*

"August 10.—Lat. 75 deg. 55 min. N. long. 65 deg. 32 min. W. About 10 o'clock this day we were rejoiced to see eight sledges, driven by the natives, advancing by a circuitous route towards the place we lay. They halted about a mile from us, and the people alighted, ascended a small iceberg, as if to reconnoitre. After remaining apparently in consultation for nearly half an hour, four of them descended, and came towards the flag-staff, which, however, they did not venture to approach. In the meantime, a white flag was hoisted at the main in each ship, and John Sacheuse despatched, bearing a small white flag, with some presents, that he might endeavour, if possible, to bring them to a parley. This was a service in which he had most cheerfully volunteered, he requested leave to go unattended and unarmed—a request to which no objection could be made, as the place chosen for the meeting was within half a mile of the *Isabelia*. It was equally advantageous to the natives, a canal or small chasm in the ice, not passable without a plark, separating the parties from each other, and preventing any possibility of an attack from these people, unless by darts.

"In executing this service, Sacheuse displayed no less address than courage. Having placed his flag at some distance from the canal, he advanced to the edge, and taking off his hat, made friendly signs for those opposite to approach, as he did; this they partly complied with, halting at a distance of three hundred yards, where they got out of their sledges, and set up a loud simultaneous halloo, which Sacheuse answered by imitating it. They ventured to approach nearer, having nothing in their hands but the whips with which they guide their dogs; and after satisfying themselves that the canal was impassable, one of them in particular, seemed to acquire confidence. Shouts, words, and gestures were exchanged for some time to no purpose, though each party seemed in some degree to recognize each other's language. Sacheuse, after a time, thought he could discover that they spoke the Humooke dialect, drawling out their words, however, to an unusual length. He immediately adopted that dialect, and holding up the presents, called out to them, *Kahkiele*, 'Come on!' to which they answered, *Naakrie, naakrieai-plaite*, 'No, no: go away;' and other words, which he made out to mean, that they hoped we were not come to destroy them. The boldest then approached to the edge of the canal, and drawing from his boot a knife, (represented in an engraving,) repeated, 'Go away: I can kill you.' Sacheuse not intimidated, told them that he was also a man and a friend, and at the same time threw across the canal some strings of beads, and a checked shirt; but these they beheld with great distrust and apprehension, still calling, 'Go away, don't kill us.' Sacheuse now threw them an English knife, saying, 'take that.' On this they approached with caution, picked up the knife, then shouted and pulled their noses. These actions were imitated by Sacheuse, who in return called out, 'Heigh, yaw!' pulling his nose with the same gesture. They now pointed to the shirt, demanding what it was, and when told it was an arti-

cle of clothing, asked of what skin it was made. Sacheuse replied, it was made of the hair of an animal which they had never seen; on which they picked it up with expressions of surprise. They now began to ask many questions; for by this time they found the language spoken by themselves and Sacheuse had sufficient resemblance to enable them to hold some communication.

"They first pointed to the ships, eagerly asking 'What great creatures those were?'—'Do they come from the Sun or the Moon?'—'Do they give us light by night and by day?' Sacheuse told them that he was a man, that he had a father and mother like themselves; and pointing to the South, said that he came from a distant country in that direction. To this they answered, 'That cannot be, there is nothing but ice there.' They again asked, 'What creatures these were?' pointing to the ships; to which Sacheuse replied, that 'they were houses made of wood.' This they seemed still to discredit, answering, 'No, they are alive, we have seen them move their wings.' Sacheuse now inquired of them what they themselves were; to which they replied, they were men, and lived in that direction, pointing to the North; that there was much water there; and that they had come here to fish for sea unicorns. It was then agreed that Sacheuse should pass the chasm to them, and he accordingly returned to the ship to make his report, and ask for a plank.

"During the whole of the conversation, I had been employed with a good telescope in observing their motions, and beheld the first man approach with every mark of fear and distrust, looking frequently behind to the other two, and beckoning to come on, as if for support. They occasionally retreated, then advanced again, with cautious steps, in the attitude of listening, generally keeping one hand down by their knees, in readiness to pull out a knife which they had in their boots; in the other hand they held their whips with the lash coiled

up; their sledges remained at a little distance, the fourth man being apparently stationed to keep them in readiness for escape. Sometimes they drew back the covering they had on their heads, as if wishing to catch the most distant sounds! at which time I could discern their features displaying extreme terror and amazement, while every limb appeared to tremble as they moved. Sacheuse was directed to entice them to the ship, and two men were now sent with a plank, which was accordingly placed across the chasm. They appeared still much alarmed, and requested that Sacheuse only should come over; he accordingly passed to the opposite side, on which they earnestly besought him not to touch them, as if he did, they should certainly die. After he had used many arguments to persuade them that he was flesh and blood, the native who had shown most courage ventured to touch his hand, then pulling himself by the nose, set up a shout, in which he was joined by Sacheuse, and the other three. The presents were then distributed, consisting of two or three articles of clothing, and a few strings of beads; after which Sacheuse exchanged a knife for one of theirs.

"The hope of getting some important information, as well as the interest naturally felt for these poor creatures, made me impatient to communicate with them myself; and I therefore desired Lieutenant Parry to accompany me to the place where the party were assembled, it appearing to me that Sacheuse had failed in persuading them to come nearer the ships. We accordingly provided ourselves with additional presents, consisting of looking-glasses and knives, together with some caps and shirts, and proceeded towards the spot where the conference was held with increased energy. By the time we reached it, the whole were assembled; those who had originally been left at a distance with their sledges, having driven up to join their comrades. The party now therefore consisted of eight na-

tives, with all their sledges, and about 50 dogs, two sailors, Sacheuse, Lieut. Parry, and myself, forming a group of no small singularity: not a little also increased by the peculiarity of the situation, on a field of ice, far from the land. The noise and clamour may easily be conceived—the whole talking, and shouting together, and the dogs howling, while the natives were flogging them with their long whips, to preserve order.

"Our arrival produced a visible alarm, causing them to retreat a few steps towards their sledges; on this Sacheuse called to us to pull our noses, as he had discovered this to be the mode of friendly salutation with them. This ceremony was accordingly performed by each of us, the natives, during their retreat, making use of the same gesture, the nature of which we had not before understood. In the same way we imitated their shouts as well as we could, using the same interjection, *heigh, yaw!* which we afterwards found to be an expression of surprise and pleasure. We then advanced towards them while they halted, and presented the foremost with a looking glass and a knife, repeating the same presents to the whole as they came up in succession. On seeing their faces in the glasses their astonishment appeared extreme, and they looked round in silence for a moment at each other and at us; immediately afterwards they set up a general shout, succeeded by a loud laugh, expressive of extreme delight, as well as surprise, in which we joined, partly from inability to avoid it, and willing also to show that we were pleased with our new acquaintances."

SELECT SENTENCE.

Purify your morning soul with private and due devotion; till then, admit no business. The first born of your thoughts are God's, and not yours but by sacrilege; therefore think yourself not ready to enter on temporal concerns till you have praised him; and he will be always ready to bless you.

From the London Youth's Magazine.

THE PHILOSOPHER'S SCALES.

In the days of yore, as Gothic fable tells,
When learning dimly gleamed from grated
cells.

When wild astrology's distorted eye
Shunned the fair fields of true philosophy,
And wandering through the depth of mental
night,
Sought dark predictions mid the worlds of
light ;—

When curious alchymy, with puzzled brow,
Attempted things that science laughs at now,
Losing the useful purpose she consults
In vain chimeras and unknown results :—
In those gray times there lived a reverend sage,
Whose wisdom shed its light on that dark age.
A monk he was, immured in cloistered walls,
Where now the ivy'd ruin crumbling falls :
Twas a profound seclusion that he chose,
The noisy world disturbed not that repose :
The flow of murmuring waters day by day ;—
And whistling winds, that forced their tardy
way

Thro' reverend trees, of ages growth that made
Around the pile a deep monastic shade :—
The chaunted psalm, or solitary prayer,
Such were the sounds that broke the silence
there,

* * * * *

Twas here when his rites sacerdotal were o'er,
In the depth of his cell with its stone covered
floor,

Resigning to thought his chimerical brain,
He formed the contrivance we now shall ex-
plain :

But whether by magic's or alchymy's powers
We know not, indeed 'tis no business of ours :
Perhaps it was only by patience and care,
At last that he brought his invention to bear.
In youth 'twas projected, but years stole away,
And ere 'twas complete he was wrinkled and
grey ;

But success is secure unless energy fails,
And at length he produced *The Philosopher's
Scales*.

What were they ?—you ask ; you shall pres-
ently see ;

These scales were not made to weigh sugar or
tea ;

O no ;—for such properties wondrous had they,
That qualities, feelings, and thoughts they
could weigh :

Together with articles small or immense,
From mountains or planets, to atoms of sense :
Nought was there so bulky, but there it could
lay ;

And nought so ethereal but there it would stay ;
And nought so reluctant but in it must go ;
All which, some examples more clearly will
show.

The first thing he tried was the head of *Voltaire*,
Which retained all the wit that had ever been
there ;

As a weight, he threw in the torn scrap of a
leaf,

Containing the prayer of the penitent thief ;

When the skull rose aloft with so sudden a spell,
That it bounced like a ball on the roof of the
cell.

One time he put in *Alexander the Great*,
With a garment that *Dorcas* had made, for a
weight ;

And tho' clad in armour from sandals to crown,
The hero rose up, and the garment went down.

A long row of alms-houses, amply endowed
By a well-esteemed pharisee, busy and proud,
Next loaded one scale, while the other was
prest

By those mites the poor widow dropped into
the chest ;

Up flew the endowment not weighing an
ounce,

And down, down, the farthing's worth came
with a bounce.

Again, he performed an experiment rare ;—
A monk with austerities bleeding and bare
Climbed into his scale, in the other was laid
The heart of our *Howard*, now recently de-
cayed ;

When he found with surprise, that the whole
of his brother

Weighed less by some pounds, than this bit of
the other.

By further experiments, (no matter how,)
He found that ten chariots weighed less than
one plough :

A sword, with gilt trappings, rose up in the scale
Though balanced by only a ten-penny nail ;
A shield and a helmet, a buckler and spear,
Weighed less than a widow's uncrystallized
tear.

A lord and a lady went up at full sail,
When a bee chanced to light on the opposite
scale,

Ten doctors, ten lawyers, two courtiers, one
earl,

Ten counsellors' wigs full of powder and curl,
All heaped in one balance, and swinging from
thence,

Weighed less than a few grains of candour and
sense.

A first-water diamond, with brilliants begirt,
Than one good potatoe just washed from the
dirt ;

Yet, not mountains of silver and gold would
suffice,

One pearl to outweigh,—'twas "the pearl of
great price."

Last of all the whole world was bowled in at
the grate,

With the soul of a beggar to serve for a weight ;
When the former sprang up with so strong a
rebuff,

That it made a vast rent, and escap'd at the roof,
Whence, balanced in air it ascended on high,
And sailed up aloft a balloon in the sky.

While the scale with the soul in, so mightily fell,
That it jerked the Philosopher out of his cell.

MORAL.

Dear reader, if e'er self deception prevails
We pray you to try *The Philosopher's Scales* :

But if they are lost in the ruins around,
 Perhaps a good substitute thus may be found;
 Let judgment and conscience in circles be cut,
 To which strings of thought may be carefully
 put;
 Let these be made even with caution extreme,
 And *Impartiality* serve for a beam:
 Then bring those good actions which *pride*
 over-rates,
 And tear up your *motives* in bits, for the
 weights. Q. Q.

THE RESURRECTION.

What heavenly consolation must have filled
 the soul, in the hour of death, of him, who
 penned the following:

"The Resurrection itself is an event, depending absolutely on the will as well as the power of God; and what he will choose to do, with respect to it, no being, but himself, can determine. Yet no doctrine, devised by Philosophy concerning man, is so sublime, so delightful, or so fitted to furnish consolation and hope to beings, whose life in this world is a moment, and whose end is the grave. To this dark and desolate habitation, man, by the twilight of *Nature*, looks forward in despair, as his final home. All, who have gone before him, have pointed their feet to its silent chambers: and not one of them returned, to announce, that an opening has been discovered from their dreary residence to some other more lightsome, and more desirable region. His own feet daily tread the same melancholy path. As he draws nigh, he surveys the prison walls, and sees them unassailable by force, and insurmountable by skill. No lamp illumines the midnight within. No crevice opens to the eye a glimpse of the regions which lie beyond. In absolute despair, he calls upon *Philosophy*, to cheer his drooping mind; but he calls in vain. She has no consolations for herself; and therefore can administer none to him. 'Here,' she coldly and sullenly cries, 'is the end of man. From nothing he sprang; to nothing he returns. All that remains of him is the dust, which here mingles with its native earth.' At this sullen moment of despair, *Revelation* approaches, and with a command at once awful, and delightful, exclaims *Lazarus come forth!* In a moment the earth heaves; the tomb discloses; and a form bright as the sun, and arrayed in Immortality, rises from the Earth; and stretching its wings towards heaven, loses itself from the astonished sight."

[DWIGHT.]

ANECDOTE.

The following anecdote shows what beneficial effects may be expected from Bible Associations among the poor:—

The ladies of a Bible Association, in one of their weekly calls upon the

poor, saw a female at her door with an infant in her arms. They kindly asked her if she had a Bible? She answered, No. They then asked whether she would like to become a subscriber for one? She replied, with tears in her eyes, that she would, if it were in her power, but she could not. On leaving her, the husband, an idle worthless man, who had seen the ladies talking with his wife, asked her what they wanted? she told him. He then inquired what answer she gave them: she repeated that also. On the following Monday, as the ladies were passing her door, they found her waiting for them; and she tendered them sixpence as the commencement of a subscription for a Bible. The ladies, surprised, yet delighted, asked her how she became enabled to spare so much. She answered very feelingly, 'I hope it will last, I hope it will last.' The next week, she was ready with a shilling; and in a very few weeks paid up the requisite sum, and received her Bible. It appeared from her statement, that almost immediately after their first conversation, the husband attended diligently to his employment; and, instead of spending the greater part of his earnings at the public-house, as he had been accustomed to do, brought his wife home his wages. In a very short time he relinquished his allowance of four shillings a week from the parish; he became afterwards a free subscriber; and when I heard the account from a friend, this man, who must have been considered by many as among the incurables, had a considerable sum deposited in the Savings Bank.*

NOTICE.

The Annual Meeting of the General Association of Connecticut will be holden in Lyme, at the house of Rev. Lathrop Rockwell on the 15th inst. at 11 o'clock, A. M.

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